

Bismillahirrahmanirraheem

Talaaq

K

Masa'il

In Roman Urdu By

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Bismillahirrahamanirraheem

Shuru Allah ka naam le kar jo bada meharbaan aur nihayat raham wala hai.

TALAAQ KI KARAHAT

HANSI, MAZAAK, GUSSA YA SANJEEDGI MEIN SE HAR HAALAT MEIN DI GAYI TALAAQ WAQEY HO JAATI HAI

Hazrat Abu Hurairah Razi Allahu Anhu kehte hai Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya: "Teen cheezo mein sanjeedgi, aur hansa mazaak mein kahi gayi baat waqey ho jaati hai pehli cheez nikah, doosri cheez talaaq aur teesri cheez ruju". (Sahih Sunan Tirmizi Hadees no. 944)

BILA WAJAH TALAAQ KA MUTAALBA KARNE WALI AURAT JANNAT KI KHUSHBOO TAK NAHI PAYEGI

Hazrat Sobaan Razi Allahu Anhu se riwayat hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Jis aurat ne apne shohar se bila wajah talaaq maangi us par jannat ki khusboo haraam hai". (Sahih Sunan Tirmizi Hadees no. 948)

BILA UZR KHULA TALAB KARNE WALI AURAT MUNAFIQ HAI

Hazrat Sobaan Razi Allahu Anhu se riwayat hai k Nabi E Akram Sallallahu Alaihi Wa Sallam ne farmaya "(bila wajah) khula hasil karne wali auratey munafiq hai". (Sahih Sunan Tirmizi Hadees no. 948)

Khula ki wazahat In Sha Allah aagey ayegi.

BILA SABAB BEEWI KO TALAAQ DENA BAHUT BADA GUNAH HAI

Hazrat Abdullah bin Umar Razi Allahu Anhu kehte hai Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Allah k nazdeek ye bahut bada gunah hai k ek aadmi kisi aurat se nikah karley aur phir jab apni zaroorat poori karley to use talaaq de de aur uska mehar bhi ada na kare". (Mustadrak E Haakim, Silsilah Ahadees E Saheeha Hadees no. 999)

TALAAQ LENE K LIYE BEEWI KO SHOHAR K KHILAAF BHADKAANEY WALA SHAKS RASOOL ALLAH SALLALLAHU ALAIHI WA SALLAM KA NA-FARMAAN HAI

Hazrat Abu Hurairah Razi Allahu Anhu kehte hai Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Wo shaks hum mein se nahi jo kisi aurat ko uske shohar k khilaaf bhadkaaye ya gulaam ko uske maalik k khilaaf bhadkaaye". (Sahih Sunan Abu Dawood Hadees no. 1906)

Hazrat Abu Hurairah Razi Allahu Anhu kehte hai Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Koi aurat apni behan (sookan) ki talaaq ka mutaalba na kare sookan ka hissa bhi khud le sakey (aur uski jagah khud) nikah karley is liye k jo uski qismat mein likha hai usey mil jayega". (Sahih Sunan Abu Dawood Hadees no. 1908)

MIYA BEEWI KO JUDA KARNA IBLEES KA SABSE ZAYADA PASANDEEDAH FA'AL HAI

Hazrat Jabir Razi Allahu Anhu kehte hai Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Iblees (shaitaan) ka takht paani par hai waha se wo apne lashkar (dunya mein fasaad barpaa karne k liye) bhejta hai, iblees ko sabse zayada mehboob wo shaitaan hota hai jo sabse bada fitna barpaa kare (jab shaitaan wapis aa kar apne kaarnamey batatey hai to) ek kehta hai "mene falah falah kaarnama sar-anjaam

diya hai" iblees kehta hai "tooney kuch bhi nahi kiya" phir doosra shaitaan aata hai wo kehta hai "mein falah beewi k pichey pada raha hatta k dono mein alhaidgi kara di" iblees use apne paas (takht par) bitha leta hai aur kehta hai "tuney khoob (accha kaam) kiya". (Sahih Muslim Kitbus Sifaatul Munafiqeen)

TALAAQ QURAN MAJEED KI ROSHNI MEIN

DORAAN E HAIZ TALAAQ DENA MANA HAI

GAIR HAMILA AUR MADKHOOLA AURAT KI TALAAQ KI IDDAT TEEN TAHRIYA TEEN HAIZ HAI BA-SHART K NABAALIG BACCHI (JISE ABHI HAIZ AANA SHURU NA HUA HO), YA AA'ISA (JISE ZAYADA UMAR KI WAJAH SE HAIZ AANA BAND HO GAYA HO) YA WAFAT SHUDA SHOHAR WALI AURAT NA HO

RAJI'E TALAAQ HO TO DORAAN E IDDAT MEIN AGAR SHOHAR RUJU KANRA CHAHEY TO WALI KO US MEIN RUKAWAT NAHI DAALNI CHAHIYE

AURATO AUR MARDO K HUQOOQ KI SHARI AUR QANOONI HAI SIYAT EK JESI HAI, JIS TARAH AURATO PAR MARDO K HUQOOQ ADA KARNA WAJIB HAI USI TARAH MARDO PAR AURATO K HUQOOQ ADA KARNA WAJIB HAI

RAJI'E TALAAQ MEIN IDDAT KHATAM HONE SE PEHLE PEHLE SHOHAR JAB CHAHEY RUJU KAR SAKTA HAI KHAWAH AURAT RAAZI HO YA NA HO

"Jin aurato ko talaaq di gayi ho wo teen haiz aaney tak apne aapko rookey rakkhey aur unke liye ye jayez nahi hai k Allah ta'ala ne unke raham mein jo kuch khalk kiya hai use chipaaye unhe hargiz aesa nahi karna chahiye agar wo Allah aur yaum e aakhirat par emaan rakhti hai agar unke shohar taalluqaat durust kar lene par aamaada ho to wo is iddat k doraan mein unhe phir apni zoiyyat mein wapas lene k haqqdaar hai, aurato k liye ye bhi maroof tareeqey par wese hi huqooq hai jese mardo k un par, albatta mardo ko unpar darja hasil hai aur Allah ta'ala sab par gaalib hai aur hikmat wala hai". (Surah Baqarah Surah no. 2 Ayat no. 228)

Wazahat: 1. Yaad rahey hamila ki iddat wazey hamal hai, gair madkhoola mutallaqa ki koi iddat nahi wo talaaq k fauran baad doosra nikah kar sakti hai jin aurato ko budhapey ki wajah se haiz aana band ho gaya ho unki iddat teen maah hai.

2. Raham mein khalk ko na chipaaney ka matlab ye hai k talaaq k baad aurat ko jitne haiz aaye wo sach sach bataane chahiye masalan agar koi aurat khud bhi ruju karne ki khawahish-mand ho to teen haiz guzarne k ba-wajood ye keh de k ek ya do haiz aaye hai ya agar khud aurat ruju karna pasand na karti ho to ek ya do haiz aane par hi keh de k teen haiz aa chukey hai, aesa karne se mana farmaya gaya hai, iska doosra matlab hamal ka mojud hona ya na hona bhi ho sakta hai.

RAJI'E TALAAQ (WO TALAAQ JISKE BAAD RUJU KARNE KI IJAZAT HAI) K MOUQEY SAARI ZINDAGI MEIN SIRF DO HI HAI

TEESRI TALAAQ JISE TALAAQ BAA'IN KAHA JATA HAI, K BAD RUJU KA HAQQ BAAQI NAHI REHTA BALKEY MIYA BEEWI MEIN MUSTAQIL ALHAIDGI HO JAATI HAI

TAQAAQ DENE K BAAD AURAT KO DIYA HUA MEHAR YA DOOSRA SAMAN WAPAS NAHI LENA CHAHIYE

AGAR KOI MUTALLAQA KHATOON DOOSRA NIKAH KARLE AUR DOOSRA SHOHAR SOHBAT K BAAD APNI AZAAD MARZI SE USEY TALAAQ DE TO MUTALLAQA KHATOON IDDAT GUZAANE K BAAD PEHLE SHOHAR SE NIKAH KAR SAKTI HAI

"Agar (kisi shohar ne apni beewi ko teesri) talaaq di to wo aurat phir uske liye halaal na hogi illa ye k uska nikah kisi doosre shaks se hua aur wo use (azaad marzi se) talaaq de tab agar pehla shohar aur ye (mutallaqa) aurat dono ye khayaal karey k hudood e ilahi par qayam rahenge to unke liye ek doosre ki taraf ruju kar lene mein koi maza'iq nahi ye Allah ki muqarrar kardah hadey hai jinhey wo (in)

loogo ki hidayat k liye wazey kar raha hai (jo uski hadoo ko toodne ka anjaam) jaantey hai". (Surah Baqarah Surah no. 2 Ayat no. 230)

AGAR MARD CHAHEY TO AURAT KO AZ'DAWAAJI ZINDAGI KHATAM KARNE KA IKHTIYAAR DE SAKTA HAI IS SOORAT MEIN AURAT KA FAISLA QATEY TAUR PAR NAFIZUL-AMAL HOGA

"Ae Nabi! apni beewiyo se kaho agar tum dunya aur uski zeenat chahti ho to aao mein tumhey kuch de dila kar bhaley tareeqey se rukhsat kardun agar tum Allah aur uske Rasool Sallallahu Alaihi Wa Sallam aur daar e aakhirat ki taalib ho to jaanle k tum mein se jo naikokaar hai Allah ne unke liye bada ajr tayyar kar rakkha hai". (Surah Ahzaab Surah no. 33 Ayat no. 28)

MIYA BEEWI K DARMIYAAN JHAGDEY KI SOORAT MEIN SHARI'E ADALAT MEIN JAANE SE PEHLE APNE APNE KHANDAAN MEIN SE EK EK NAIK AUR MAAMLA FAHAM AADMI KO BATAUR SAALIS MUQARRAR KARKE MUSALIHAT KARNE KA HUKM HAI

"Aur agar tum loogo ko miya beewi k taalluqaat bigad jaane ka andesha ho to ek saalis mard k rishtedaaro mein se aur ek saalis aurat k rishtedaaro mein se muqarrar karo, wo dono (saalis ya zojain) islaah karna chahenge to Allah ta'ala unke darmiyaan muwafiqat ki soorat paida farma dega Allah sab kuch jaanta hai aur bakhabar hai". (Surah Nisa Surah no. 4 Ayat no. 35)

EK SE ZAAYID BEEWIYA RAKHNE WALE SHOHAR SE AGAR KISI BEEWI KO KISI WAJAH SE BADSALOOKI AUR BE-RUKHI KA KHATRA HO AUR WO BEEWI APNE HUQOOQ CHOOD KAR APNE SHOHAR K SAATH ZINDAGI BASAR KARNE PAR AMAADA HO TO SHOHAR KO USE TALAAQ NA DENE KI TARGEED DILAANI CHAHIYE

MIYA BEEWI K DARMIYAAN BIGAAD KI SOORAT MEIN EK DOOSRE K SAATH PARHAIZGAARI KA TARZ AMAL IKHTIYAAR KARNE KA HUKM DIYA GAYA HAI

"Jab kisi aurat ko apne shohar se badsalooki ya be-rukhi ka khatra ho to koi mazaika nahi agar miya aur beewi (kuch huqooq ki kami aur baishi par) aapas mein sulah karley, sulah beharhaal (alhaidgi se) behtar hai, nafs tang-dili ki taraf jald mayil ho jaate hai lekin agar tum loog ehsaan se paish aao aur parhaizgaari se kaam lo, to yaqeen rakkho Allah tumhare is (naik) tarz amal se be-khabar na hoga". (Surah Nisa Surah no. 4 Ayat no. 128)

Wazahat: Aurat ki tang dili ye hai k beemari, budhapey ya badsoorati k bawajood mard se usi muhabbat aur ragbat ka taqaaza kare jo sehat-mand jawaan ya khoobsurat beewi k liye ho sakti hai, mard ki tang dili ye hai k nayi shadi k baad pehli beewi k zayaya se zayada huqooq kam karne ki koshish kare aur is majboori (beemari, budhapa ya badsoorati) se najayez faida uthaye.

TALAAQ DENA SIRF MARD KA IKHTIYAAR HAI AURAT KA NAHI

SOHBAT SE QABL AGAR KOI MARD APNI BEEWI KO TALAAQ DE DE TO AURAT PAR KOI IDDAT NAHI, TALAAQ K FAURAN BAAD AURAT DOOSRA NIKAH KAR SAKTI HAI

SOHBAT SE QABL DI GAYI TALAAQ MEIN HAQQ RUJU BAAQI NAHI REHTA

"Ae loogo, jo emaan laye ho! jab tum momin aurato se nikah karo aur phir unhe haath lagane se pehle talaaq de do to tumhari taraf se unpar koi iddat nahi jiske poora karne ka tum mutaalba kar sako lihaza unhe kuch maal do aur bhaley tareeqey se rukhsat karo". (Surah Ahzaab Surah no. 33 Ayat no. 49)

GUSSEY MEIN BILA SOOCHEY SAMJHEY TALAAQ DENA MANA HAI

DORAAN E HAIZ TALAAQ DENA MANA HAI

JIS TAHAR MEIN AURAT SE SOHBAT KI HO US MEIN TALAAQ DENA MANA HAI

BAIK WAQT TEEN TALAAQEY DENA MANA HAI

TALAAQ DENE K BAAD IDDAT KI MUDDAT KA SAHIH SHUMAAR KARNA ZAROORI HAI

RAJI'E TALAAQ K BAAD AURAT KO IDDAT POORI HONE TAK SHOHAR K GHAR PAR HI REHNA CHAHIYE

DOORAAN E IDDAT RAJI'E TALAAQ WALI AURAT KA NAAN WA NAFQA MARD K ZIMMEY WAJIB HAI

TALAAQ K MUAMLEY MEIN ALLAH TA'ALA K AHKAAM KI KHILAF WARZI KARNE WALA FAREEQ ZAALIM HAI

"Ae Nabi! jab tum loog aurato ko talaaq do to unhe unki iddat k liye talaaq diya karo aur iddat k zamaney ka theek theek shumaar karo aur Allah se daro jo tumhara rabb hai (zamana e iddat mein) na tum unhe unke gharo se nikaalo na wo khud nikley illa ye k wo kisi sareeh buraayi ki murtakib ho ye Allah ki muqarrar kardah hadey hai aur jo koi Allah ki hadoo se tajawuz karega wo apne uper khud zulm karega tum unhe jaantey shayad is (raji'e talaaq) k baad Allah ta'ala (muwafiqat ki) koi soorat paida farma de". (Surah Talaaq Surah no. 65 Ayat no. 1)

NIKAH K BAAD AGAR SOHBAT KARNE SE PEHLE JAB K MEHAR BHI ABHI MUQARRAR NA HUA HO, KOI SHAKS APNI BEEWI KO TALAAQ DE TO US PAR MEHAR ADA KARNA WAJIB NAHI ALBATTA APNI ISTATA'AT K MUTABIQ AURAT KO KUCH NA KUCH HADIYA DENA CHAHIYE

"Tum par kuch gunah nahi agar apni aurato ko talaaq de do qabl iske k haath lagaane ki noobat aaye ya mehar muqarrar ho is soorat mein unhe kuch na kuch dena zaroor chahiye khush-haal aadmi apni istata'at k mutabiq aur gareeb aadmi apni istata'at k mutabiq maroof tareeqey se de ye naik loogo par laazim hai". (Surah Baqarah Surah no. 2 Ayat no. 236)

NIKAH K BAAD AGAR SOHBAT KARNE SE PEHLE JABKEY MEHAR TEY HO CHUKA HO KOI SHAKS APNI BEEWI KO TALAAQ DE DE TO US PAR NISF MEHAR ADA KARNA WAJIB HAI

"Aur agar tumne haath lagaane se pehle talaaq di ho lekin mehar muqarrar kiya ja chuka ho to is soorat mein nisf mehar dena hoga ye aur baat hai k aurat darguzar se kaam ley (aur mehar na ley) ya wo mard jiske haath mein aqd nikah hai darguzar se kaam ley (aur poorey ka poora mehar de de) aur tum (yaani mard) narmi se kaam lo to ye taqwa k ziyada qareeb hai baa'hami muamalaat mein fayyazi k tarz amal ko na bhoolo beshak jo kuch tum loog karte ho Allah use dekh raha hai". (Surah Baqarah Surah no. 2 Ayat no. 237)

TALAAQ KI IQSAAM

TALAAQ KI TEEN IQSAAM HAI

- 1. MASNOON TALAAQ**
- 2. GAIR MASNOON TALAAQ**
- 3. BAATIL TALAAQ**

1. MASNOON TALAAQ

HAIZ SE PAAK HONE K BAAD JAB K BEEWI SE SOHBAT NA KI HO, HAALAT E TAHAR MEIN BEEWI KO EK TALAAQ DENI CHAHIYE, DORAAN E IDDAT BEEWI KO APNE SAATH GHAR MEIN RAKH KAR USKA NAAN WA NAQFA ADA KARNA CHAHIYE, YE MASNOON TALAAQ HOGI

Hazrat Abdullah bin Umar Razi Allahu Anhu se riwayat hai k unhone ahad e Nabwi Sallallahu Alaihi Wa Sallam mein apni beewi ko haalat e haiz mein talaaq di to Hazrat Umar bin Khattab Razi Allahu Anhu ne is baare mein Rasool Allah Sallallahu Alaihi Wa Sallam se daryافت kiya to Aap Sallallahu Alaihi Wa Sallam ne farmaya "Abdullah ko hukm do k wo apni beewi se ruju kare phir use chood de yaha tak k wo haiz se paak ho jaye phir haiz aaye aur phir paak ho phir sohbat kiye bagair chahey to (use apne nikah mein) rookey rakkhey chahey to talaaq de aur yahi wo iddat hai jiske hisaab se Allah ta'ala ne aurato ko talaaq dene ka hukm diya hai". (Sahih Muslim Kitabut Talaaq)

2. GAIR MASNOON TALAAQ

DORAAN E HAIZ AURAT KO TALAAQ DENA GAIR MASNOON HAI

JIS TAHAR MEIN JIMA KIYA HO US TAHAR MEIN TALAAQ DENA GAIR MASNOON HAI

Hazrat Abdullah bin Umar Razi Allahu Anhu farmate hai talaaq e masnoon ka tareeqa ye hai k aadmi halat e tahar mein jima k bagair talaaq de. (Sahih Sunan Ibne Maja Hadees no. 1640)

Wazahat: Gair masnooon talaaq, sunnat k mutabiq na honey k bawajood waqey ho jaati hai, lekin talaaq dene wala gunah ka murtakib hota hai.

3. BAATIL TALAAQ

NIKAH SE PEHLE TALAAQ DENA BAATIL HAI

Hazrat Ali bin Abu Taalib Razi Allahu Anhu se riwayat hai k Nabi E Akram Sallallahu Alaihi Wa Sallam ne farmaya "Nikah se pehle talaaq nahi hai". (Sahih Sunan Ibne Maja Hadees no. 1668)

ZABARDASTI DILAAYI GAYI TALAAQ BAATIL HAI

Hazrat Abuzarr Razi Allahu Anhu kehte hai Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Allah ta'ala ne meri ummat se khata bhool aur jabar (yaani zabardasi) ki halat mein kiya hua kaam maaf farma diya hai". (Sahih Sunan Ibne Maja Hadees no. 1662)

NA-BAALIG, MAJNOON AUR MADHOOSH KI TALAAQ BAATIL HAI

Hazrat Ayesha Razi Allahu Anha se riwayat hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Teen aadmi shar'i ahkaam k paaband nahi

1. Sooya hua jaagne tak
2. Na-baalig baalig hone tak
3. Deewana aqal sahih hone tak". (Sahih Sunan Ibne Maja Hadees no. 1660)

DIL MEIN DI GAYI TALAAQ WAQEY NAHI HOTI JAB TAK ZUBAAN SE ALFAAZ ADA NA KIYE JAYE

Hazrat Abu Hurairah Razi Allahu Anhu se riwayat hai k Rasool Allah ne farmaya "Allah ta'ala ne meri ummat ko un k dil mein aane wali baato ko maaf farma diya hai jab tak wo us par amal na kare". (Sahih Sunan Ibne Maja Hadees no. 1659)

RISHTA AZWAAJ MEIN MUNSALIK BEEWI KO HI TALAAQ DI JA SAKTI HAI GAIR BEEWI PAR TALAAQ WAQEY NAHI HOTI

Hazrat Umar bin Shuyeb Razi Allahu Anhu apne baap se aur wo apne dada se riwayat karte hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Jis (aurat) ka insaan malik hi nahi use talaaq nahi de sakta (yaani jiski wo beewi hi nahi hai usey talaaq nahi de sakta)". (Sahih Sunan Ibne Maja Hadees no. 1666)

TALAAQ KA TAREEQA

HAIZ SE PAAK HONE K BAAD HALAAT E TAHAR MEIN EK TALAAQ DENE CHAHIYE JIS TAHAR MEIN TALAAQ DENI HO US TAHAR MEIN JIMA NAHI KARNA CHAHIYE

Hazrat Abdullah bin Umar Razi Allahu Anhu farmate hai talaaq masnoona ka tareeqa ye hai k aadmi haalat e tahar mein jima k bagair talaaq de. (Sahih Sunan Ibne Maja Hadees no. 1640)

RAJI'E TALAAQ KI IDDAT K DORAAN BEEWI KO APNE SAATH GHAR MEIN RAKHNA CHAHIYE

RAJI'E TALAAQ KI IDDAT K DORAAN BEEWI KA NAAN WA NAFQA SHOHAR K ZIMMEY WAJIB HAI

"Aurato ko (zamana e iddat mein) usi jagah rakkho jaha tum rehte ho jesi kuch bhi jagah tumhey mayassar ho, aur tang karne k liye aurato ko mat sataao phir agar wo tumhare (bacche ko) doodh pilaaye to unki ujrat unhey do aur bhaley tareeqey se (ujrat ka maamla) baahami gaft wa shaneed se tey karlo lekin agar tumney (ujrat tey karne mein) ek doosre ko tang kiya to bacchey ko koi aur aurat doodh pila legi". (Surah Talaaq Surah no. 65 Ayat no. 6)

EK WAQT MEIN SIRF EK HI TALAAQ DENI CHAHIYE

IDDAT TALAAQ (TEEN HAIZ) GUZARNE K BAAD MIYA BEEWI MEIN MUSTAQIL ALHAIDGI HO JAYEGI

Hazrat Abdullah bin Umar Razi Allahu Anhu farmate hai k sunnat talaaq ye hai k shohar apni beewi ko har tahar mein sirf ek talaaq de jab aurat teesri martaba tahar hasil kare to use talaaq de uske baad jo haiz aayega us par iddat khatam ho jayegi. (Sahih Sunan Ibne Maja Hadees no. 1642)

TALAAQ MEIN JAYEZ UMOOR

NIKAH K BAAD JIMA SE QABL TALAAQ DENA JAYEZ HAI

"Tum par koi gunah nahi agar tum aurato ko haath lagaane se pehle ya mehar muqarrar kanre se pehle talaaq de do is soorat mein unhey kuch na kuch dena zaroor chahiye khush-haal aadmi apni istata'at k mutabiq aur gareeb aadmi apni istata'at k mutabiq maroof tareeqey se de". (Surah Baqarah Surah no. 2 Ayat no. 236)

MASHROOT YA MUALLAQ TALAAQ DENA JAYEZ HAI

Hazrat Abu Hurairah Razi Allahu Anhu kehte hai Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Musalmaan apni sharto ko poora karey". (Sahih Sunan Abu Dawood Hadees no. 3063)

Wazahat: Mashroot talaaq ye hai k shohar apni beewi se is qism k alfaaf kahey "agar tu ghar se nikli to tujhe talaaq hai" aesi talaaq, talaaq e mashroot ya talaaq e muallaq kehlaati hai jo shart poori honey par waqey ho jaati hai.

TALAAQ K LIYE BEEWI KO IKHTIYAAR DENA JAYEZ NAHI

Hazrat Ayesha Razi Allahu Anha farmati hai Rasool Allah Sallallahu Alaihi Wa Sallam ne hamey ikhtiyaar diya aur humne (talaaq k muqaabaley mein) Nabi Sallallahu Alaihi Wa Sallam ko pasand kiya chunancheey Aap Sallallahu Alaihi Wa Sallam ne (apne in alfaaz ko) talaaq shumaar nahi kiya. (Sahih Sunan Abu Dawood Hadees no. 1929)

Wazahat: Agar shohar beewi se kahey agar tu chahey to tujhey mere saath rehne ya alag hone ka ikhtiyaar hai aur wo talaaq ikhtiyaar kare to use talaaq ho jayegi warna nahi.

DORAAN E HAMAL TALAAQ DENA JAYEZ NAHI

Hazrat Abdullah bin Umar Razi Allahu Anhu se riwayat hai k unhone apni beewi ko haalat e haiz mein talaaq di Hazrat Umar Razi Allahu Anhu ne Nabi E Akram Sallallahu Alaihi Wa Sallam se is ka zikr kiya to Aap Sallallahu Alaihi Wa Sallam ne irshad farmaya "Abdullah se kaho k ruju kare phir use talaaq de khawah paak ho ya hamila ho". (Sahih Sunan Ibne Maja Hadees no. 1643)

BAIK WAQT (EK SAATH) TEEN TALAAQEY DENA

BAIK WAQT TEEN TALAAQEY DENA KHILAAF E SUNNAT HAI

BAIK WAQT TEEN TALAAQEY DENE SE EK HI TALAAQ WAQEY HOTI HAI

HAZRAT UMAR FAROOQ RAZI ALLAHU ANHU NE APNE AHAD E KHILAFAT K KUCH ARSA BAAD BAIK WAQT DI GAYI TEEN TALAAQEY TEEN TALAAQO KO SAZA K TAUR PAR TEEN TALAAQEY HI NAFIZ FARMAYA THA

Hazrat Abdullah bin Abbas Razi Allahu Anhu farmate hai Nabi E Akram Sallallahu Alaihi Wa Sallam k zamaney mein aur Hazrat Abu Bakr Siddequi Razi Allahu Anhu k zamana e khilafat mein aur Hazrat Umar Farooq Razi Allahu Anhu k zamana e khilafat mein do saal tak baik waqt di gayi teen talaaqey ek hi shumaar ki jaati thi, Hazrat Umar bin Khattab Razi Allahu Anhu ne kaha "Jis cheez mein loogo ko (soochne samajhne k liye) mohlat di gayi thi loogo ne us baarey mein jald-baazi se kaam lena shuru kar diya hai (jo khilaaf e sunnat hai) lihaza ayindah hum (saza k taur par) baik waqt di gayi teen talaaqo ko teen hi nafiz karengey" chunancheey (uske baad) Hazrat E Umar Razi Allahu Anhu ne apna faisla naafiz farma diya. (Sahih Muslim Kitabut Talaaq)

KHULA K MASA'IL

JO AURAT APNE SHOHAR KO NAPASAND KARTI HO WO KUCH MUAWAZA DE KAR SHOHAR SE ALHAIDGI HASIL KAR SAKTI HAI, SHARIYAT MEIN ISE KHULA KEHTE HAI

KHULA HASIL KARNE K LIYE DARJ ZAIL SHARA'IT KA HONA ZAROORI HAI

1. NAPASANDEEDGI KA IZHAAR AURAT KI TARAF SE HONA

2. NAPASANDEEDGI IS HADD TAK HONA K ALHAIDGI NA HONE KI SORAT MEIN HUDOODULLAH K TOODNE KA KHATRA HO

KHULA KA MAAMLA MIYA BEEWI YA UNKE KHAWIND K DARMIYAAN BAAHAMI IFHAAM WA TAFHEEM SE TEY NA HO SAKEY TO AURAT SHARI ADALAT KI TARAF RUJU KAR SAKTI HAI

KHULA K LIYE AURAT SE LIYA JAANE WALA MUAWAZA KAM WA BAISH MEHAR K BARABAR (YA JITNA BHI KAM HO SAKE) HONA CHAHIYE

KHULA MEIN SIRF EK TALAAQ SE MIYA BEEWI MEIN MUKAMMAL ALHAIDGI WAQEY HO JAATI HAI, AGAR SHOHAR TALAAQ NA DE TO SHARI ADALAT NIKAH FISK KARNE KA HUKM JAARI KAR SAKTI HAI

"Talaaq do baar hai phir ya to aurat ko seedhi tarah rook liya jaye ya bhaley tareeqey se use rukhsat kar diya jaye aur rukhsat karte hue tumhare liye jayez nahi k jo kuch tum unhe de chukey ho usmein se kuch wapas lo albatta ye soorat mutshana hai k zojain ko Allah k hudood par qayam na reh sakne ka andeesha ho aesi soorat mein agar tumhey ye khauf ho k wo dono hudood e ilahi par qayam na reh sakengey to un dono k darmiyaan ye maamla tey ho jaane mein koi maza'ika nahi k aurat apne shohar ko kuch muawaza de kar alhaidgi hasil karley ye Allah ki muqarrar kardah hadey hai unse tajawuz na karo aur jo loog hudood e ilahai se tajawuz karey wahi zalim hai". (Surah Baqarah Surah no. 2 Ayat no. 229)

Hazrat Abdullah bin Abbas Razi Allahu Anhu se riwayat hai k Hazrat Saabit bin Qais Razi Allahu Anhu ki beewi Nabi E Akram Sallallahu Alaihi Wa Sallam ki khidmat mein hazir hui aur arz kiya "Ya Rasool Allah Sallallahu Alaihi Wa Sallam! mein Saabit bin Qais Razi Allahu Anhu ki deendaari aur akhlaaq mein aib (kami ya burayi) nahi nikaalti balkey mujhe musalmaan ho kar shohar ki nashukri k gunah mein mubtala hona pasand nahi" Rasool Allah Sallallahu Alaihi Wa Sallam ne us se daryافت farmaya "Kya tum Saabit ka (mehar mein) diya hua baag wapas karne ko tayyar ho?" aurat ne arz kiya "Han" chunancheey Nabi E Akram Sallallahu Alaihi Wa Sallam ne Hazrat Saabit bin Qais Razi Allahu Anhu ko hukm diya "apna baag wapas le lo aur use talaaq de do". (Sahih Bukhari Kitabul Khula)

KHULA HASIL KARNE WALI AURAT KI ADALAT EK HAIZ HAI

Hazrat Rabee binte maooz bin Afra Razi Allahu Anha se riwayat hai k unhone Nabi E Akram Sallallahu Alaihi Wa Sallam k zamaney mein apne shohar se khula liya to Nabi E Akram Sallallahu Alaihi Wa Sallam ne use hukm diya "k wo ek haiz iddat guzaarey". (Sahih Sunan Tirmizi Hadees no. 945)

Wazahat: Khula ki iddat mein mard ko ruju ka haqq baaqi nahi rehta albatta iddat k baad mard aurat dono aapas mein nikah karna chahey to kar sakte hai. (Wallahu Aalam bis Sawaaab)

BILA WAJAH KHULA LENE WALI AURATEY MUNAFIQ HAI

Hazrat Sobaan Razi Allahu Anhu se riwayat hai k Nabi E Akram Sallallahu Alaihi Wa Sallam ne farmaya "(bila wajah) khula hasil karne wali auratey munafiq hai". (Sahih Sunan Tirmizi Hadees no. 948)

JO MARD AURAT KO NAAN WA NAFQA ADA NA KAREY US SE AURAT KHULA LENA CHAHEY TO LE SAKTI HAI

Hazrat Saeed bin Musayyab Razi Allahu Anhu farmate they k jab shohar k paas beewi ko dene k liye naan wa nafqa na ho to un dono k darmiyaan alhaidgi karwadi jaye. (Muatta Imam Malik Baab Jamey Talaaq)

MARD APNI BEEWI SE JIMA K QABIL NA HO TO ILAAJ K LIYE EK SAAL KI MOHLAT DENE K BAAD BEEWI HASB KHAWAHISH KHULA HASIL KAR SAKTI HAI

Hazrat Saeed bin Musayyab Razi Allahu Anhu farmate hai jo shaks kisi aurat se nikah kare aur wo us se jima ki qudrat na rakhta ho to us mard ko ek saal ki

mohlat (ilaaj k liye) di jayegi agar is arsa mein wo jima par qadir ho jaye to behtar warna beewi k darmiyaan alhaidgi karwadi jayegi. (Muatta Imam Malik)

LA'AAN K AHKAAM

MARD KO APNI BEEWI K BAARE MEIN ZINAKAARI KA YAQEEEN HO TO US SE ALHAIDGI KA TAREEQA YE HAI K WO MARD SHARI ADALAT MEIN JA KAR CHAAR MARTABA KHUD GAWAHI DE K "MEIN ALLAH KI QASAM KHA KAR GAWAHI DETA HU K YE AURAT ZAANIYA HAI" AUR PAANCHVI BAAR YUH KAHEY "AGAR MEIN JHOOTA HU TO MUJH PAR ALLAH KI LAANAT HO" AGAR AURAT ZINA KA IQRAAR KAR LEY TO SHARI QANOON K MUTABIQ ADALAT USE SANGSAAR KARNE KA HUKM DEGI AGAR AURAT INKAAR KARE TO USE MANDARJA ZAIL ALFAAZ CHAAR MARTABA KEHNE PADENGEY "MEIN ALLAH KI QASAM KHA KAR KEHTI HU K MARD JHOOTA HAI" AUR PAANCHVI BAAR YUH KAHE "AGAR MARD SACCHA HO TO MUJH PAR ALLAH KA GAZAB NAZIL HO" IS K BAAD DONO MIYA BEEWI MEIN ADALAT MUSTAQIL ALHAIDGI KARA DEGI, ISE SHARIYAT MEIN "LA'AAN" KEHTE HAI

"Aur jo loog apni beewiyo par ilzaam lagaye aur unke paas khud unke apne siwa koi doosra gawah na ho to unmein se ek shaks ki gawahi (yuh hogi k wo) chaar martaba Allah ki qasam kha kar gawahi de k wo (apne ilzaam mein) saccha hai aur paanchvi baar yuh kahe k agar wo jhoota ho to us par Allah ki laanat ho, aurat se saza is tarah tall sakti hai k wo chaar martaba Allah ki qasam kha kar gawahi de k ye shaks jhoota hai aur paanchvi baar yuh kahe agar mard saccha ho to mujh par Allah ka gazab tootey". (Surah Noor Surah no. 24 Ayat no. 6-9)

LA'AAN K BAAD MARD SE TOHMAT SAAQIT HO JAATI HAI AUR AURAT SE TOHMAT SAAQIT HO JAATI HAI

LA'AAN SIRF SHARI ADALAT K ROO-BARU HI HO SAKTA HAI

LA'AAN SE PEHLE QAAZI KO MARD WA AURAT DONO KO AETRAAZ E JURM KI TARGEED DILAANI CHAHIYE AGAR DONO MEIN SE KOI BHI AETRAAZ E JURM NA KARE TAB LA'AAN KARWANA CHAHIYE

ZAATI ILM KI BINA PAR QAAZI MUJRM PAR HADD JAARI NAHI KAR SAKTA JAB TAK GAWAHI NA HO

Hazrat Abdullah bin Abbas Razi Allahu Anhu se riwayat hai k Hilaal bin Umayya Razi Allahu Anhu ne Nabi E Akram Sallallahu Alaihi Wa Sallam ki khidmat mein apni beewi par Shareek bin Sahma k saath zina ki tohmat lagaayi Nabi E Akram Sallallahu Alaihi Wa Sallam ne farmaya "Gawah laao warna tumhari peeth (back) par hadd nafiz ki jayegi" Hilaal bin Umayya Razi Allahu Anhu ne arz kiya "Ya Rasool Allah Sallallahu Alaihi Wa Sallam! hum mein se jab koi apni beewi ko gair mard k saath zina karte hue dekhey to kya wo gawah talaash karne chala jaye?" Nabi E Akram Sallallahu Alaihi Wa Sallam ne dobara yahi baat irshad farmayi "Gawah paish karo warna tumhari peeth (back) par hadd jaari hogi" Hilaal bin Umayya Razi Allahu Anhu ne arz kiya "Us zaat ki qasam! jisne Aapko haqq k saath mab'ooos farmaya hai mein saccha hu aur Allah ta'ala zaroor aesi ayatey nazil farmayega jinse meri peeth (back) ko hadd se bacha lega" chunancheey Hazrat Jibraeel Alaihis Salaam ye aayatey le kar nazil hue "Wo loog jo apni beewiyo par tohmat lagaate hai" se le kar "agar wo saccha hai" tak (Surah Noor Surah no. 24 Ayat no. 6-10) (Ayaat nazil hone k baad) Hazrat Hilaal Razi Allahu Anhu aye aur la'aan kiya, Nabi E Akram Sallallahu Alaihi Wa Sallam ne (dono miya beewi ko mukhatib kar k) farmaya "Beshak Allah ta'ala jaanta hai tum dono mein se ek zaroor jhoota hai kya tum mein se koi ek (jo jhoota hai) tauba karta hai?" kisi ne tauba na ki aur aurat (la'aan k liye) khadi ho gayi usne chaar martaba gawahi di (k mard choota hai) aur paanchvi martaba gawahi dene lagi to loogo ne use rooka k paanchvi gawahi (Allah k gazab ko) wajib karne wali hai, (lihaza acchi tarah sooch lo) Hazrat Abdullah bin Abbas Razi Allahu Anhu kehte hai aurat ruk gayi aur hich-kichaane lagi humne gumaan kiya k wo (apne gunah ka) aetraaf kar legi lekin usne kaha "Mein apni qaum ko hamesha k liye ruswa nahi karna chahti" aur paanchvi gawahi de di (yaani agar mard saccha hai to mujh par Allah ka gazab tootey) Nabi E Akram Sallallahu Alaihi Wa Sallam ne irshad farmaya "is ka dhiyaan rakhna agar iske yaha

surmagi aankho wala, moota pait wala aur bhari bhari pindliyo wala baccha hua to shareek ka hoga" chunancheey aesa hua (bacche k paidaish k baad) Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Agar Allah ki kitab ka qanoon la'aan na hota to mein (is aurat par) hadd jaari kar deta". (Sahih Bukhari, Mishkaatul Masabeeh Hadees no. 3307)

LA'AAN K BAAD PAIDA HONE WALA BACCHA BAAP KI BAJAYE MAA SE MANSOOB KIYA JAYEGA

Hazrat Abdullah bin Umar Razi Allahu Anhu se riwayat hai k Nabi E Akram Sallallahu Alaihi Wa Sallam ne ek mard aur aurat mein la'aan karwaya mard kehne laga aurat k han paida hone wala baccha mera nahi hai chunancheey Nabi E Akram Sallallahu Alaihi Wa Sallam ne dono ko alhaidah kar diya aur bacchey ka nasb aurat se laga diya. (Sahih Bukhari Kitabut Talaaq)

LA'AAN K BAAD ALAG HONE WALA MARD AUR AURAT DOBARAH KISI BHI SORAT MEIN NIKAH NAHI KAR SAKTEY

Hazrat Sahal bin Saad Razi Allahu Anhu farmate hai k mein Rasool Allah Sallallahu Alaihi Wa Sallam ki khidmat mein hazir tha tab se aapas mein la'aan karne wale mard aur aurat k baare mein ye sunnat jaari ho gayi k wo dobarah kabhi nikah nahi kar saktey. (Sahih Sunan Ibne Maja Hadees no. 1969)

LA'AAN K BAAD MAA KI TARAF MANSOOB KIYA JAANE WALA BACCHA MAA KI WIRASAT HASIL KAREGA MAA BACCHEY KI WIRASAT HASIL KAREGI

LA'AAN K BAAD MARD YA AURAT KO ZAANI KEHNE WALE PAR HADD JAARI HOGI

LA'AAN KARNE WALE MARD AUR AURAT K HAN PAIDA HONE WALEY BACCHEY KO WALDUZZINA (HARAAMI BACCHA) KEHNE WALE PAR BHI HADD JAARI HOGI

Hazrat Umar bin Shuyeb Razi Allahu Anhu apne baap se wo apne dada Razi Allahu Anhu se riwayat karte hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne la'aan karne walo ki aulaad k baare mein ye faisla farmaya k "Maa aulaad ki aur aulaad maa ki waris hogi agar koi aurat ko zaniya kahega to usey 80 koodey mare jayenge aur jo aulaad ko walduzzina (haraami) kahega use bhi 80 koodey maare jayenge". (Nailul Autaar Kitabul La'aan)

MARD AUR AURAT K DARMIYAAN JAB TAK LA'AAN NA HO TAB TAK BACCHA BAAP KI TARAF HI MANSOOB HOGA

Hazrat Abu Hurairah Razi Allahu Anhu se riwayat hai k Nabi E Akram Sallallahu Alaihi Wa Sallam ne farmaya "Baccha beewi wale ka hai aur zaani k liye patthar hai". (Sahih Sunan Nasayi Hadees no. 3258)

ZAHAAR K AHKAAM

BEEWI KO MAA YA BEHAN KEH KAR APNE UPER HARAAM KAR LENA MANA HAI SHARAH MEIN USE ZAHAAR KEHTE HAI

ZAHAAR KARNE SE BEEWI HAMESHA K LIYE HARAAM NAHI HOTI ALBATTA RUJU KARNE SE QABL KAFFARAH ADA KARNA ZAROORI HAI

ZAHAAR KA KAFFARAH EK GULAAM AZAAD KARNA YA MUSALSAL DO MAAH K ROOZEY RAKHNA YA 60 MISKEENO KO KHANA KHILAANA HAI

"Tum mein se jo loog apni beewiyo se zahaar karte hai unki beewiya inki maayen nahi hai unki maayen to wahi hai jinhone unko jana hai ye loog sakht

napasandeedah jhooti baat kehte hai haqeeqat ye hai k Allah bada maaf karne wala aur darguzar farmane wala hai, jo loog apni beewiyo se zahaar karey phir apni us baat se ruju karey jo unhone kahi thi to qabl iske k ek doosre ko haath lagaye ek gulaam azaad karna hoga uski tumko naseehat ki jaati hai aur jo kuch tum karte ho Allah us'se ba-khabar hai jo shaks gulaam na paaye wo do maheeney k pe dar pe (lagataar) roozey rakkhey qabl iske k dono ek doosre ko haath lagaye aur jo us par bhi qadir na ho wo 60 miskeenon ko khana khilaaye ye hukm is liye diya jaa raha hai k tum Allah aur uske Rasool par emaan laao ye Allah ki muqarrar kardah hadeey hai aur kafiro k liye dardnaak saza hai". (Surah Mujadilah Surah no. 58 Ayat no. 2-4)

ZAHAAR KARNE K BAAD KAFFARAH ADA KARNE SE PEHLE AGAR KOI SHAKS BEEWI SE SOHBAT KAR LEY TO USEY TAUBA E ISTAGFAAR KARNA CHAHIYE DOHRA KAFFARAH NAHI HOGA

Hazrat Abdullah bin Abbas Razi Allahu Anhu se riwayat hai k ek aadmi Nabi e Akram Sallallahu Alaihi Wa Sallam ki khidmat mein hazir hua jisne apni beewi se zahaar kiya tha lekin kaffarah ada karne se pehle sohbat kar baitha, usne arz kiya "Ya Rasool Allah Sallallahu Alaihi Wa Sallam! mene apni beewi se zahaar kiya tha lekin kaffarah ada karne se pehle sohbat karli hai" Aap Sallallahu Alaihi Wa Sallam ne daryافت farmaya "Allah tujh par raham farmaye kis cheez ne tumhey aesa karne par aamadah kiya"? usne arz kiya "mene chaandni mein uski paazaib dekhi (aur apne aap par qaabu na rakh saka)" Aap Sallallahu Alaihi Wa Sallam ne irshad farmaya "Dobarah uske qareeb na jana jab tak kaffarah ada na karlo". (Sahih Sunan Tirmizi Hadees no. 958)

EILA K MASA'IL

CHAAR MAAH SE KAM MUDDAT K LIYE BATAUR TAMBIAH (SAZA) BEEWI K JINSI TAQAAZO KO POORA NA KARNE KI IJAZAT HAI SHARA (SHARIYAT) MEIN ISE "EILA" KEHTE HAI

EILA KI ZAYADA SE ZAYADA MUDDAT (YAANI CHAAR MAAH) GUZARNE K BAAD SHOHAR KO YA TO EILA SE RUJU KARNA CHAHIYE YA TALAAQ DE DENI CHAHIYE

"Jo loog apni aurato se talluq na rakhne ki qasam kha baithey hai unke liye chaar maheeney ki mohlat hai agar unhone ruju kar liya to Allah maaf karne wala aur raham karne wala hai aur agar unhone talaaq ka faisla kar hi liya ho to jaan rakkho k Allah sab kuch sunta aur jaanta hai". (Surah Baqarah Surah no. 2 Ayat no. 226-227)

AZEEYAT (TAKLEEF) PAHUCHAANEY K LIYE EILA KARNA MANA HAI

Hazrat Abu Sarmah Razi Allahu Anhu se riwayat hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Jo kisi ko nuksaan pahuchaayega Allah use nuksaan pahuchaayega aur jisne kisi par sakhti ki Allah us par sakhti karega". (Sahih Sunan Ibne Maja Hadees no. 1897)

EILA KI ZAYADA SE ZAYADA MUDDAT (YAANI CHAAR MAAH) GUZARNE K BAWAJOOD SHOHAR BEEWI SE JINSI TAALLUQAAT QAYAM NA KARE AUR TALAAQ BHI NA DE TO AURAT SHARI ADALAT KI TARAF RUJU KAR SAKTI HAI ADALAT EILA SE RUJU YA TALAAQ DONO MEIN SE KISI EK K LIYE MARD KO PABAND KARNE KA IKHTIYAAR RAKHTI HAI

Hazrat Abdullah bin Umar Razi Allahu Anhu farmate hai jab eila k chaar maah guzar jaye to mard ko talaaq dene par majboor kiya jayega. (Sahih Bukhari Kitabut Talaaq)

Wazahat: Eila k nateeje mein agar mard apni beewi ko talaaq de de to iddat k liye aam talaaq ki iddat hogi.

AGAR SHOHAR HALF KI MUDDAT KHATAM HONE SE PEHLE EILA SE RUJU KARLEY TO USE APNI QASAM KA KAFFARAH ADA KARNA CHAHIYE

Hazrat Abu Hurairah Razi Allahu Anhu se riwayat hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "jo shaks kisi baat ki qasam khaye aur phir kisi doosri baat ko us se behtar paaye to apni qasam ka kaffarah ada kare aur behtar baat par amal kare". (Sahih Muslim Kitabut Emaan)

Wazahat: Qasam ka kaffarah 10 miskeenon ko khana ya kapdey pehnana ya ek gulaam azaad karna hai agar unme se kisi kaam ki istata'at na ho to phir teen din k roozey rakhna hai. (Surah Maida Surah no. 5 Ayat no. 89)

RASOOL E AKRAM SALLALLAHU ALAIHI WA SALLAM NE EK MAHEENA K LIYE EILA KIYA THA

Hazrat Anas bin Maalik Razi Allahu Anhu se riwayat hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne apni aurato se eila kiya us waqt Aap Sallallahu Alaihi Wa

Sallam k paao mein mooch aayi hui thi aur Nabi E Akram Sallallahu Alaihi Wa Sallam untees (29) dino tak alag bala-khaaney mein qayaam pazeed rahey untees (29) dino k baad tashreef laye to loogo ne kaha Aap Sallallahu Alaihi Wa Sallam ne to ek maheena ki qasam khayi thi Aap Sallallahu Alaihi Wa Sallam ne farmaya "Maheena untees (29) din ka bhi hota hai". (Sahih Bukhari Kitabut Talaaq)

IDDAT K MASA'IL

BAISH SUNI KI WAJAH SE JIN KHAWATEEN KO HAIZ AANA BAND HO GAYA HO UNKI IDDAT TALAAQ TEEN MAAH HAI

KAM SUNI KI WAJAH SE JIN KHAWATEEN KO HAIZ AANA ABHI SHURU NA HO UNKI IDDAT TALAAQ BHI TEEN MAAH HAI

HAMILA KHAWATEEN KI IDDAT WAZEY HAMAL HAI KHAWAH CHAND YAUM (DIN) HO YA CHAND HAFTEY HO YA CHAND MAAH

"Aur tumhari aurato mein se jo haiz se mayoos ho chuki ho unke muamalaat mein agar tumhey koi shak hai to (maloom hona chahiye k) unki iddat teen maheeney hai aur yahi hukm unka hai jinhey abhi haiz na aaya ho aur hamila aurato ki iddat ye hai k unka wazey hamal ho jaye jo shaks Allah se darey uske muamaley mein wo sahoolat paida kar deta hai". (Surah Talaaq Surah no. 65 Ayat no. 4)

DORAAN E IDDAT AURAT DOOSRA NIKAH NAHI KAR SAKTI

"Jab tum apni aurato ko talaaq de chuko aur wo apni iddat पूरी kar ley to phir unhe apne (pichley) khawindo se nikah karne se na rooko jab wo maroof tareeqey se ba'hum munakihat par raazi ho tumhey naseehat ki jaati hai k aesi harkat hargiz na karna agar tum Allah aur rooz e aakhirat par emaan rakhte ho, tumhare

liye sha'ista aur pakeezah tareeqa yahi hai k us se baaz raho Allah jaanta hai tum nahi jaantey". (Surah Baqarah Surah no. 2 Ayat no. 232)

ZAMANA E IDDAT MEIN RAJI'E TALAAQ WALI AURAT KO APNE SAATH RAKHNA CHAHIYE

ZAMANA E IDDAT MEIN SHOHAR RAJI'E TALAAQ WALI AURAT K NAAN WA NAFQA KA ZIMMEYDAAR HAI

"Aurato ko (zamana e iddat mein) usi jagah rakkho jaha tum rehte ho jesi kuch bhi jagah tumhey mayassar ho, aur tang karne k liye aurato ko matt sataao phir agar wo tumhare (bacchey ko) doodh pilaaye to unki ujrat unhey do aur bhaley tareeqey se (ujrat ka muamala) bahami gaft wa shaneed se tey karlo lekin agar tumne (ujrat tey karne mein) ek doosre ko tang kiya to bacchey ko koi aur aurat doodh pila legi". (Surah Talaaq Surah no. 65 Ayat no. 6)

GAIR HAMILA AUR MADKHOOLA MUTALLAQA KI IDDAT TEEN TAHAR YA TEEN HAIZ HAI

"Jin aurato ko talaaq di gayi ho wo teen haiz aaney tak apne aapko rookey rakkhey aur unke liye ye jayez nahi hai k Allah ta'ala ne unke raham mein jo kuch khalk kiya hai use chipaaye unhe hargiz aesa nahi karna chahiye agar wo Allah aur yaum e aakhirat par emaan rakhti hai agar unke shohar taalluqaat durust kar lene par aamaada ho to wo is iddat k doraan mein unhe phir apni zojiyat mein wapas lene k haqqdaar hai, aurato k liye ye bhi maroof tareeqey par wese hi huqooq hai jese mardo k un par, albatta mardo ko unpar darja hasil hai aur Allah ta'ala sab par gaalib hai aur hikmat wala hai". (Surah Baqarah Surah no. 2 Ayat no. 228)

GAIR MADKHOOLA MUTALLAQ KA KOI IDDAT NAHI

"Ae loogo, jo emaan laye ho! jab tum momin aurato se nikah karo aur phir unhe haath lagane se pehle talaaq de do to tumhari taraf se unpar koi iddat nahi jiske poora karne ka tum mutaalba kar sako lihaza unhe kuch maal do aur bhaley tareeqey se rukhsat karo". (Surah Ahzaab Surah no. 33 Ayat no. 49)

JIN AURAT KA SHOHAR FOUT (MAR JAYE) HO JAYE USKI IDDAT E SOOG CHAAR MAAH DAS DIN HAI

Hazrat Ummey Ateeyah Razi Allahu Anha se riwayat hai k Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Koi aurat mayyat par soog k liye teen din se zayadah muqarrar na kare siwaye apne shohar k jiske liye chaar maah das din ki iddat hai is doraan aurat ranga hua kapda na pehney illa ye k rangdaar bana hua ho na surma lagaaye na khushbu istemaal kare albattha jab haiz se paak ho to haiz k khoon ki badbo door karne k liye (mamooli si) qast ya khushbu istemaal kar sakti hai". (Mukhtasar Sahih Muslim Hadees no. 864)

KHULA HASIL KARNE WALI AURAT KI IDDAT EK HAIZ HAI

Hazrat Rabee binte maooz bin Afra Razi Allahu Anha se riwayat hai k unhone Nabi E Akram Sallallahu Alaihi Wa Sallam k zamaney mein apne shohar se khula liya to Nabi E Akram Sallallahu Alaihi Wa Sallam ne use hukm diya "k wo ek haiz iddat guzaarey". (Sahih Sunan Tirmizi Hadees no. 945)

JIS AURAT KA SHOHAR FOUT HO GAYA HO USE IDDAT KA ZAMANA HAR SOORAT MEIN APNE SHOHAR K GHAR MEIN HI GUZAARNA CHAHIYE

KISI ZAROORAT K TAHAT GHAR SE NIKALNE KI RUKHSAT HAI LEKIN RAAT GHAR AA KAR BASAR KARNA ZAROORI HAI

Hazrat Zainab bintey kaab bintey Ujrah Razi Allahu Anha se riwayat hai k Hazrat Abu Saeed Khudri Razi Allahu Anhu ki behan fareeya bintey Maalik bin Sanaan Razi Allahu Anha ne unhey bataya k wo Rasool Allah Sallallahu Alaihi Wa Sallam k paas aayi aur pucha "Kya wo bani khudra mein apne ghar jaa sakti hai? kyunki mere khawind k gulaam bhaag gaye hai wo unhey dhoondne nikley jab Tarf e Qadoom (ek muqaam hai madeena se saat meel par) pahuchey to waha gulaamo ko paya aur gulaamo ne mere khawind ko maar dala" chunancheey mene Rasool Allah Sallallahu Alaihi Wa Sallam se daryaft kiya "Kya mein apne ghar wapas chali jau kyunki mera khawind mere liye koi makaan ya kharch wagairah chood kar nahi mara" Hazrat Fareeya Razi Allahu Anha kehti hai Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "han chali jao" Hazrat Fareeya Razi Allahu Anha kehti hai k mein waha se nikli abhi masjid ya hujrah mein hi thi to Nabi E Akram Sallallahu Alaihi Wa Sallam ne mujhe bulaya ya kisi ko bulaaney ka hukm diya aur mujhey bulaya gaya Aapne irshad farmaya "Tumne kya kaha tha?" mene saari baat dobaraah bayan ki jo mene apne shohar k mutalliq kahi thi, Hazrat Fareeya Razi Allahu Anha kehti hai tab Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Apne ghar mein thehri raho hatta k iddat poori ho jaye" chunancheey mene us ghar mein chaar maah das din poorey kiye, Hazrat Fareeya Razi Allahu Anha kehti hai k jab Hazrat Usman bin Affan Razi Allahu Anhu khaleefa baney to unhone mere paas paighaam bheja aur masla daryaft kiya to mene unhey yahi bataya aur unhone uske mutabiq faisla kiya. (Sahih Sunan Abu Dawood Hadees no. 2099)

MAFQOODUL KHABR SHOHAR KI BEEWI CHAAR SAAL INTAZAAR KARNE K BAAD IDDAT (CHAAR MAAH DAS DIN) GUZAAR KAR DOOSRA NIKAH KAR SAKTI HAI

Hazrat Saeed bin Musayyab Razi Allahu Anhu se riwayat hai k Hazrat Umar bin Khattab Razi Allahu Anhu ne mafqoodul khabr shohar wali aurat k baare mein

farmaya k wo chaar saal intazaar kare uske baad chaar maah das din iddat guzaar kar (chahey to) nikah karley. (Muatta Imam Malik Kitabut Talaaq)

Wazahat: Mafqoodul khabr - agar kisi ka shohar gum (laapata ho) jaye aur uski koi khabar na miley to aesi soorat mein chaar saal intazaar kiya jayega agar wo wapas na aaya aur uski koi khabar na miley to usey fout shuda samjha jayega phir chaar maah das din ki iddat guzaari jayegi.

AURAT K NAAN NAFQA K MASA'IL

BEEWI KA NAAN NAFQA MARD K ZIMMEY HAI

BEEWI KA NAAN NAFQA SHOHAR KI HAISIYAT K MUTABIQ HAI

Hazrat Hakeem bin Muawiyah Razi Allahu Anhu apne baap se riwayat karte hai k ek aadmi ne Nabi E Akram Sallallahu Alaihi Wa Sallam se sawaal kiya "Beewi ka khawind par kya haqq hai" Aap Sallallahu Alaihi Wa Sallam ne irshad farmaya "Jab tu khud khaye to use bhi khilaye, jab khud pehne to use bhi pehnaye, chehrey par na maarey, gaali na de, (kabhi alag karne ki zaroorat padey to) apne ghar k alawa kisi doosri jagah alag na karey". (Sahih Sunan Ibne Maja Hadees no. 1500)

BEEWI KA NAAN WA NAFQA DOOSRE RISHTEDAARO K NAAN NAFQA PAR MUQADDAM HAI

Hazrat Abu Hurairah Razi Allahu Anhu kehte hai Rasool Allah Sallallahu Alaihi Wa Sallam ne farmaya "Emaan k lihaaz se kaamil momin wo hai jo akhlalaaq mein sabse accha hai aur tum mein se behtar shaks wo hai jo apni beewiyo k liye behtar ho". (Sahih Sunan Tirmizi Hadees no. 928)

Hazrat Umar bin Umayya Zamari Razi Allahu Anhu ne farmaya "Shohar beewi par jo kharch karta hai wo bhi sadqa hai". (Musnad Ahmad Kitabun Nikah)

DORAAN E IDDAT MUTALLAQA BEEWI KA NAAN WA NAFQA MARD K ZIMMEY WAJIB HAI

"Aurato ko (zamana e iddat mein) usi jagah rakkho jaha tum rehte ho jesi kuch bhi jagah tumhey mayassar ho, aur tang karne k liye aurato ko matt sataao phir agar wo tumhare (bacchey ko) doodh pilaaye to unki ujrat unhey do aur bhaley tareeqey se (ujrat ka muamala) bahami gaft wa shaneed se tey karlo lekin agar tumne (ujrat tey karne mein) ek doosre ko tang kiya to bacchey ko koi aur aurat doodh pila legi". (Surah Talaaq Surah no. 65 Ayat no. 6)

TEESRI TALAAQ K BAAD MARD AURAT K NAAN WA NAFQA KA ZIMMEYDAAR NAHI

Hazrat Fatima bintey Qais Razi Allahu Anha se riwayat hai k unke shohar ne unhey teen talaaqey de di, Rasool Allah Sallallahu Alaihi Wa Sallam ne Fatima k liye na kharch ka hukm diya na riha'ish ka. (Sahih Sunan Ibne Maja Hadees no. 1655)

JO SHAKS BEEWI KO NAAN WA NAFQA NA DEY, US SE AURAT TALAAQ LENA CHAHEY TO LE SAKTI HAI

Hazrat Abu Hurairah Razi Allahu Anhu se riwayat hai k Nabi E Akram Sallallahu Alaihi Wa Sallam ne apni beewi ko kharch na dene wale aadmi k baare mein farmaya "un dono ko alag kara diya jaye". (Daare Qutni, Nailul Autaar Kitabus Sifaat)

AGAR SHOHAR JAYEZ ZAROORIYAAT KA KHARCH BHI ADA NA KARE TO BEEWI SHOHAR KI IJAZAT K BAGAIR ITNA MAAL KHARCH KAR SAKTI HAI JO SHOHAR KO NAGAWAAR NA HO

Hazrat Ayesha Razi Allahu Anha se riwayat hai k Hazrat Ameer Muawiyah Razi Allahu Anhu ki walidah hind ne Rasool Allah Sallallahu Alaihi Wa Sallam ki khidmat mein arz kiya "Abu Sufyaan nakheel aadmi hai (yaani hasb zaroorat kharch nahi deta) agar mein uske maal se bila ijazat le lu to mujh par koi gunah hai?" Aap Sallallahu Alaihi Wa Sallam ne irshad farmaya "Dastoor k mutabiq apna aur aulaad ka kharch (bila ijazat) le lo". (Mukhtasar Sahih Bukhari Hadees no. 1041)

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